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Sandwich Islands.

LETTER FROM THE MISSION, JUNE, 1853.

THE Sandwich Islands mission met at Honolulu in May last, preparatory to its dissolution. Henceforward the brethren who labor among the Hawaiian churches, are to sustain a new relation to the American Board and to its patrons. It is for this reason that the present communication is prefaced with certain reminiscences of a very interesting character.

What God hath wrought.

Recurring to the commencement of the mission, our brethren say : " A little more than thirty-three years ago, a number of individuals from different parts of the country were assembled in Park St. Church, Boston, and were there constituted by Dr. Worcester and others the Sandwich Islands church and mission. This company of persons sailed soon afterward for these islands, and in due time arrived, and took up their abode here. Their first attention was directed to the acquisition of the native language ; and their first labors were expended in giving instruction in the English tongue. For two or three years, the efforts of the mission were confined to the King, chiefs, and their immediate attendants. When their number had become larger, and new stations were taken on the different islands, and the language was reduced to a system, plans for the extensive evangelization of the people were adopted. Chapels were erected ; schools were established ; and books were printed. But it was during the year 1836, that regular churches

were organized at most of the stations. Since that time we have preached the gospel, translated and published the Scriptures, and opened schools in every part of the land."

Such is a general view of the labors of the Sandwich Islands mission. Let us turn now to contemplate the results. The language of this letter is as follows : " Our little mission church, as originally formed, has expanded into a community of large churches, who build their own chapels, support their own pastors in whole or in part, send Christian missions to other island groups of the Pacific, and furnish funds to the government for their primary schools through every part of the kingdom. Such is the state of things among a people, who thirty years ago were dwelling in the lowest depths of degradation and vice. Such is the blessing which God has been pleased to confer on this nation, through the power of his word committed to our hands. These being the facts, we can no longer account them heathen, nor consistently look to the American churches for an entire support, as in former years. The finger of Providence points us to assume a new and distinct relation to our patrons and to the churches of our native land."

But this is not all. In blessing the people of these distant islands, the Lord has also remembered the missionaries. Indeed, he has bestowed upon them favors which they prize above all others. Let us hear their own testimony : " Our own families have shared the blessing promised to believers and their offspring. Nearly all our children, as they grow to years of maturity, profess to experience a saving change, and take upon themselves the vows of the Christian covenant. Some of them are now settled in life ; and,

walking in the ways of their fathers, they are rearing their children for the Lord. We would give to God alone the glory for all these favors, knowing that of ourselves we are unworthy of them. Others, better than ourselves, have labored long and faithfully, whose record is in heaven, but who have died at their posts, without reaping the harvest which we have gathered. 'Even so, Father; for so it seemeth good in thy sight.'

Past Meetings of the Mission.

The following reminiscences are particularly appropriate.

This being our last general meeting, as missionaries of the Board, we cannot separate without giving you a brief history of their past observance. During more than twenty-five years, they have been our only seasons for family gatherings; and towards them the families at the out-stations have looked with no ordinary interest. After spending the year away from civilization and Christian associates, the approach of the month of May was the signal to prepare for a voyage, from which crowded native vessels and dreaded sea-sickness could not deter us. These things were joyfully overlooked, that we might again see each other's faces, press each other's hands, and unite together in Christian fellowship. This was the season when we took sweet counsel together, reported the events of the year, formed plans of future action, discussed and settled every important question relating to our work, awoke in each other's breasts the slumbering glow of Christian love towards our people, and strengthened a mutual purpose to persevere in our self-denying labors.

Our children shared a kindred feeling with us. Here they formed or renewed their acquaintance with each other. Before there was any public school, they were on these occasions organized into classes, and exercised on the studies which they had been pursuing in private at home. Every morning they were assembled in a religious meeting, conducted by one or more of the brethren, and addressed on the great subjects pertaining to their eternal interests. Many became seriously impressed at these meetings; and from them several dated their hope of a saving change. The mothers also held their maternal associations, and discussed the best methods of educating their children, in the peculiar circumstances of their isolated situation. But we cannot enumerate all the advantages derived from these annual gatherings. Suffice

it to say, that we returned to our several posts, encouraged and strengthened for the labors of the coming year; and, profiting by the accumulated experience of the whole mission, we were enabled to concentrate our efforts, as we could not otherwise have done. Of so much importance are these meetings to keep up a proper unity of action, that we still deem it necessary to come together as often as once in two years; more especially, as our new relations as pastors and home missionaries, in connection with the Missionary, Bible and Tract societies, will demand our united action.

Health.

In taking a review of the previous twelvemonth, the mission first speak of the health of the Islands. On this topic, their remarks are as follows: "Fewer deaths have occurred during the past year than usual. In some places, indeed, the births have exceeded the deaths. Until recently, no fatal pestilence has visited us. Although a severe epidemic fever was imported a year ago, which prostrated multitudes, taking down whole families at a time, the healthful breezes of our climate divested the sickness of its mortal tendencies. Within a few weeks, however, the small-pox has made its first appearance among the Hawaiians, and is now spreading into the different islands. In Honolulu, where it began, it is carrying off large numbers; though it appears to be somewhat checked by the measures taken to vaccinate the people. Our fears are that many of the inhabitants of these islands, so unused to take the necessary precautions against contagion, will perish before the scourge shall pass away."

Romanism—Mormonism.

Two forms of error have been introduced into the Sandwich Islands. In respect to one of them our brethren say:

The Roman Catholics, with their high and exclusive claims, are well known, and need not be described. We hear but little about them, except that they are here still, and laboring with their accustomed zeal to make proselytes. Of their success we know but little. They have a considerable party, composed of the less intelligent class of the natives. They have a few chapels built of permanent materials, three or four, and a large cathedral at Honolulu. Most of their places of worship, however, are native-built, and in a state of dilapidation. They have a seminary in which they train a company of youth; but as they have no books of science or religion, we can hardly conjecture what is

taught, besides the French language and the rites and forms of their church. Their common schools are little more than nominally such; though their teachers are paid by the funds of the government. In all their schools the Bible is wanting; and what of arithmetic they learn, they obtain from the press of our mission. From some of our station reports, we learn that the popish worship has died out. In other places, they have been making some little advance. But, so far as we can learn, the Roman Catholic religion is not on the advance in the Islands.

Of the other form of error, introduced among the Hawaiian people, the letter speaks as follows:

You have heard that a company of Mormon preachers landed here some three years since. Owing to their ignorance of the native language, they were but little known to the Hawaiians for a long time. But this obstacle being overcome, they have, for some time past, been sowing the seeds of their delusion in different places. The novelty of their doctrines excites some attention; but no very permanent impressions appear as yet to have been produced, except upon some loose and dissolute persons, who hope to profit by their principles. The Mormons affect a very zealous manner, declare themselves the Latter Day Saints, "the only true church," and set down all others as hopelessly corrupt and doomed to destruction. They proclaim the near approach of the second advent, when all but themselves are to be destroyed, and the earth is to be given to the saints to occupy in peace and glory a thousand years. But their allowance of polygamy, with sundry obnoxious tenets, shows their true character. They are doubtless doing mischief, and that only. But they have no organizations that bear the stamp of perpetuity; and the character of their adherents is such that they must sooner or later crumble into disorganization.

The Government.

The mission have deemed it proper to bear their testimony to the character of the government under which they live. In reference to this matter, they speak on this wise: "The Hawaiian government is a constitutional monarchy, administered according to laws enacted by a House of Nobles and the representatives of the people. There are judicial tribunals, higher and lower, to which all but the King are subject. Some petty

oppressions still emanate from the high chiefs; but, on the whole, there is as much security for person and property, as is enjoyed by the people of any other kingdom or republic. There appears to be no desire, on the part of the natives, for a change of government; and the idea of annexation to the United States would not be thought of by them, should foreign powers let them alone. Their legislation is generally good, though more wisdom and experience are needed; but these can not be acquired at once. The future is propitious. Prosperity and general intelligence among the people are steadily advancing; though they may not keep pace with the railroad speed of the nineteenth century." Those who read the Herald, will be satisfied with this testimony. For those who do not read it, it would be useless to furnish additional evidence.

State of the Churches.

The mission naturally dwell at some length upon the condition of the flocks which the Good Shepherd has entrusted to their care. "The past year," they remark, "has been a time of peace and quietness with the Hawaiian churches. They have not been favored with such extensive and powerful revivals, as in some former years. The influences of the Holy Spirit, however, have visited several of our churches and congregations; and about eighteen hundred and fifty have been received into Christian fellowship. While some are inclined to throw off the yoke of Christ, forsake the ordinances of the gospel, and return again to the beggarly elements of this world, we rejoice to see in others a determined purpose to uphold the institutions of religion, both at home and abroad." It is an interesting fact that these Hawaiian disciples are called upon to support their own pastors in part, and also missionaries in the destitute islands of the Pacific, at the same time. This will do much towards developing their true character. Such is the confident belief of the mission.

In regard to the aid derived from the churches, the brethren say: "We are happy to see the promptness and apparent cheerfulness, with which most of our churches have taken hold of the work of sustaining their pastors; and we hope and trust that they will do much hereafter towards this desirable object. But from the fact that the expenses of living at the Islands are constantly increasing, while the native population is constantly decreasing, it is impossible to calculate with any degree of certainty on the future. Our prospects may be very bright and flattering this year; but should the small-pox sweep through the Islands, in all probability one fourth of the inhabitants would soon disappear. Still we are encouraged by the words of the Psalmist: 'Trust in the Lord, and do good; so shalt thou dwell in the land; and, verily, thou shalt be fed.'"

The following tabular view of the churches, as prepared by the mission, will exhibit the most important facts pertaining to their condition and progress.

Statistics of the Churches, 1853.

| STATIONS. | Whole No. on examination. | Whole No. by letter. | On examination the past year. | By letter past yr. | Whole No. dismissed. | Dismissed past yr. | Whole No. deceased. | Deceased past year. | Excluded past yr. | Excommunicated past year. | In regular standing. | Children baptized past year. | Whole No. baptized. | Mart'rs past yr. |
|----------------------------|---------------------------|----------------------|-------------------------------|--------------------|----------------------|--------------------|---------------------|---------------------|-------------------|---------------------------|----------------------|------------------------------|---------------------|------------------|
| HAWAII. | | | | | | | | | | | | | | |
| Hilo and Puna, . . | 10,614 | 504 | 442 | 31 | 686 | 68 | 4,385 | 199 | 45 | | 5,749 | 195 | 3,590 | 166 |
| Waimea, | 6,362 | 459 | 99 | 43 | 1,136 | 58 | 1,835 | 54 | | 100 | 2,096 | 56 | 1,387 | 90 |
| Kohala, | 1,855 | 629 | 93 | 31 | 319 | 54 | 734 | 31 | 19 | 8 | 1,038 | 90 | 899 | 47 |
| Kailua, | 2,770 | 999 | 373 | 624 | 685 | 27 | | | | | 1,730 | 139 | 2,028 | 45 |
| Konakakua, . . . | 3,018 | 115 | 119 | 16 | 866 | 8 | 669 | 20 | | 1 | 1,069 | 60 | 1,181 | 30 |
| Kau, | 1,488 | 64 | 7 | | 984 | 15 | 507 | 21 | 8 | 1 | 944 | 29 | 484 | 26 |
| Hana, | 693 | | | 1 | | | | 7 | 9 | | 511 | 28 | | 45 |
| Waifuku, | 966 | 19 | 74 | 3 | 9 | | | 13 | | 35 | 758 | 23 | | 122 |
| Lahainalua, . . . | | | 3 | 11 | 4 | | | | | 2 | 38 | 9 | | |
| Lahaina, | 1,934 | 355 | 49 | 2 | 968 | 7 | 509 | 17 | 8 | 2 | 690 | 24 | 1,236 | 37 |
| Kanapali, | | | | | | | | | | | | | | |
| MOLOKAI. | | | | | | | | | | | | | | |
| Molokai, | 3,404 | 579 | 331 | 46 | 351 | 19 | 759 | 65 | | 41 | 2,589 | 26 | 768 | 158 |
| Honolulu, Ist, . . | 2,967 | 594 | 33 | 61 | 381 | 30 | 860 | 47 | | | 1,179 | 15 | 663 | 167 |
| Ewa, | 1,961 | 60 | | | 329 | 12 | 445 | 25 | | 34 | 913 | 10 | 578 | 52 |
| KAHULU. | | | | | | | | | | | | | | |
| Wailanae, | 369 | | 14 | 5 | | | | 3 | 3 | | 394 | 7 | | 22 |
| Wailua, | | | 63 | 16 | 15 | | | 29 | 6 | | 575 | 42 | | |
| Kahuku, | | | | | | | | | | | 790 | | | |
| Kamoho, | | | | | | | | | | | 495 | 21 | 186 | 17 |
| Waioli, | 560 | | 96 | 4 | 86 | 4 | 107 | 8 | 5 | | 391 | 13 | 183 | 14 |
| Koloa, | 389 | 143 | 29 | 6 | 53 | 2 | 137 | 8 | | | 485 | 27 | 254 | 42 |
| Waimea, | 663 | 94 | 124 | 1 | 92 | 2 | 157 | 9 | | | | | | |
| Total in chhs. reported, . | 32,544 | 3799 | 1889 | 286 | 5492 | 367 | 11,783 | 499 | 163 | 224 | 22,226 | 675 | 13,387 | 924 |

The Micronesia Mission.

The commencement of the mission to Micronesia, and the first chapter of its history, are already known to the readers of the Herald. The following remarks, nevertheless, will be perused with interest.

During our last general meeting, we fitted off our beloved brethren and sisters to Micronesia. This effort did us all good. We felt that we were assuming new responsibilities in the great work of foreign missions; that we were becoming a medium through which the American Board were to carry the gospel to these distant islands, and perhaps to other groups in the vast Pacific. Instead, therefore, of regarding our missionary work as nearly accomplished, we feel that new obligations and new cares are resting upon us. It has become our duty to select and send forth laborers from the churches under our watch and charge, and to follow them with our prayers and contributions. Two native assistants, with their wives, accompanied the American brethren to their new and untried field of labor. And we are glad to be able to state that the reflex influence has already been most happy, not

only upon the church from which they were selected, but upon Christians generally throughout the Islands. This is a new era for the Hawaiian churches. Our people now pray for foreign missionaries with far more love and zeal and solicitude than formerly; they are more liberal, moreover, in their contributions for benevolent objects, both at home and abroad.

Since the return of Messrs. Clark and Kekela from Micronesia, the latter has visited and preached to all the churches on Oahu, Maui, Molokai and Hawaii, and has apprised them of the moral degradations which he saw. He exhibited before his audiences visible proofs of the wickedness and nakedness of the land, such as the sword, the spear, the maro, the apron, the mat, &c. &c.

From the report which he read before the general meeting, we infer that his preaching tour was well-timed; that the churches have been exceedingly interested in his statements; and we trust that, in return, they will show their gratitude for his visit by praying far more earnestly for the Micronesian missionaries, and also by contributing liberally for their support.

Native Preachers.

In confirmation of the missionary influence which is expected to emanate from the Sandwich Islands, it is pleasant to know that God is preparing laborers for this important work. It appears from this letter that there are four ordained Hawaiian preachers of the gospel, connected with the mission. They are Rev. J. Kekela, heretofore at Kahuku; Rev. S. Waimailu, at Waianae; Rev. S. Kauwealoha, heretofore at Kaanapali; and Rev. David Maro, at Keokea, on East Maui. "These brethren have thus far given good satisfaction to the churches and congregations, over which they have been placed; and the blessing of God has attended their labors." Four promising young men have recently graduated at Lahainaluna, who are looking forward to the gospel ministry; and, if the way shall be opened for them, they purpose to go on a foreign mission. "We have many valuable native helpers in our churches," the brethren say, "who are very useful in conducting district meetings, and who are ready unto every good word and work."

Mission to the Marquesas.

The Macedonian cry has come from an unexpected quarter. Few incidents in the annals of missions are more interesting than this appeal for the bread of life. The mission describe the history of this extraordinary affair in the following language :

Some time in the month of March, a Marquesian chief, by the name of Makounui, and a son-in-law of his, a native of Maui, by the name of Puu, arrived at Lahaina, on board the whale-ship Tamerlane. Their object in visiting these islands, at this time, is to induce missionaries to go and live with him and his people on the island of Fatuhiwa, and teach them the word of God. He left Fatuhiwa the latter part of February, with the approbation of his chiefs and people, but with the understanding that if he did not return within five months, they should presume that he was dead, and should act accordingly. Hence he has been very urgent that his call for teachers should be attended to without delay. He very much desires that at least one white Protestant missionary may go with him; but rather than return alone, he will take two or three native missionaries, and at the same time request the Directors of the Hawaiian Missionary Society to write to the Prudential Committee, asking that a good man may join them as soon as convenient.

In describing the response which has been made to this appeal, the brethren say : "The Directors of our society have held several special meetings, and have resolved that they must not send this chief back empty. They will furnish him with three or four native teachers and their wives, and procure for them a passage as soon as possible." It is also added by these brethren :

The following persons have been appointed by the Board of Directors, namely : Rev. James Kekela, Rev. Samuel Kauwealoha, Mr. Lot Kuahelani, a deacon and teacher in the church at Ewa, and Mr. Isain Kaiwi, a graduate of Lahainaluna, and for several years a teacher and deacon in the second church at Honolulu, together with their wives. Rev. B. W. Parker, one of the company who formerly went to the Marquesas, has been appointed to accompany them to Fatuhiwa, and give them advice and assistance in making a commencement; but he will probably return to the Islands in the same vessel. The English schooner *Royalist*, Captain Harris, has been chartered for two thousand dollars to take this band of missionaries and their effects to Fatuhiwa, with the chief, his son-in-law, and two or three other passengers, lie at anchor there not over fourteen days, and bring back Mr. Parker to Honolulu.

Schools.

The mission speak favorably of the educational efforts, which continue to be made at the Sandwich Islands. "The schools have been in successful operation," they say, "during the past year." The following statement will be read with interest : "The New Testament is the chief reading book in all our schools; and here it is that the pure and saving truths of the gospel are treasured up, which will have a restraining, convincing and converting influence, by the blessing of God, upon the thousands of youth throughout the nation." A serious obstacle to the prosperity of the common schools is mentioned by the mission. "Many of the books that were formerly in daily use," the brethren say, "are out of print; and if the government does not appropriate funds for reprinting them, we do not see how the schools are to be supplied in future." The subjoined extract from the letter of the mission explains itself.

The Minister of Public Instruction, in his full and able report of this year to the Hawaiian legislature, speaks again of the great importance of spreading a knowledge of the English language among the natives. "On my tours around

the Islands," he remarks, "I have found parents everywhere, even on the remote island of Niihau, most anxious to have their children taught the English language; and the reason that they generally gave, was a most sound and intelligent one, that without it they will by and by be nothing, and the white man everything. Very many of the natives are willing to do what they are able to support English schools for their children. But the burden of English schools is too heavy to be sustained by natives generally, without aid from government." He asks the legislature, therefore, to appropriate four thousand dollars towards the support of one English school, this year, on each of the large islands.

Sabbath Whaling.

The mission direct our attention to an evil, the removal of which depends upon persons living in these United States.

Among the many obstacles to the progress of the gospel at these Islands, there is one which is so great, and which threatens to be so mischievous in its consequences, coming from such a source, that we should like, were we able, to lift up our voice like a trumpet against it, cry aloud, and spare not. It is, or ought to be, generally known that the whaling fleet, with one or two exceptions in a hundred, prosecute the great business of their voyages on all days alike. Or, if there be any difference, there is a better look-out for whales on the Sabbath, and there are more whales taken and cut in on that day than on any other. The great reason for this is, that there are more volunteers on the look-out, the common routine of other unprofitable labors being much of it dispensed with.

Men who have no Sabbath at sea, generally desire none in port, except as a holiday. More of this class of persons are on shore than on other days, rambling every where, and engaging in such vices as the police are unable to prevent. Of course, they not only set a bad example, but they become the tempters of all with whom they come in contact. But this is not the worst of it. From a tenth to a twentieth of our able-bodied young men are employed on board these ships, and there taught, both by precept and example, the superiority of the whaleman's morality and religion over those of the missionary and of the Bible.

Were the owners of these ships all infidels, the influence of their capital,

thus employed, would be for a lamentation. But this is not the fact. The capital of good men, of leading men in the church, of men who love Zion, and who contribute their scores, their hundreds, and some of them their thousands, to the funds of the American Board, is thus employed. How little do such persons dream that their liberal contributions, if all expended for the salvation of the islands of the Pacific, would fall far short of counteracting the influence of their capital, employed in enticing and requiring our church members to disregard the Sabbath, and in exerting upon the whole community an influence unfavorable to all that is moral and religious! The indications now are, that if the native race is to be blotted from existence, one of the leading agencies in effecting it will be Sabbath whaling. For it is as true in the Pacific as elsewhere, that where there is no Sabbath, there will be little religion, either among the white or the colored races.

LETTER FROM MR. CLARK, JUNE 21, 1853.

THE foregoing letter mentions the steps taken by the Sandwich Islands mission, in regard to the commencement of operations in a new field. Mr. Clark has written upon the same subject; and in so doing he has continued the history of this deeply interesting movement to a more recent date.

The missionaries for Fatuhiwa embarked June 16. The occasion was one of scarcely less interest than the embarkation last year for Micronesia. Prayer was offered on deck by Mr. Thurston in native, and by Mr. Taylor in English. The vessel was larger, and the accommodations more comfortable, than in the Caroline last year. All seemed in good spirits. The vessel was chartered to do our business for two thousand dollars. The outfit of the missionaries, &c. will cost about one thousand dollars more. These expenses will all be borne by our society.

Rev. James Kekela, my companion to Micronesia, and for several years a pupil under my instructions at Lahainaluna, is of the company. I regard him as a very dear Christian brother. In no Hawaiian should I have greater confidence for such a work; and his wife, for many years a pupil in the female seminary Wailuku, is one of our very best native females. They are of kindred spirit, and have

proved themselves worthy of our confidence. They leave behind a very promising little daughter, about two years old, in charge of Miss Ogden. This was a very serious trial to them; but they thought it for the good of the child to leave her. They leave also a church and people, who cling to them to the last. Few missionaries make more serious sacrifices than Kekala and Naomi have done.

Rev. Samuel Kauwealoha, another of the company, is our next best native preacher. He and Kekala were fellow students at Lahainaluna, and warm friends. Isaia Kaiwi and Lot Kuaihelani go out as school teachers. We think well of them. They all take wives with them. Mr. Parker goes with them to return in the vessel. He has once been at the Marquesas, and has some knowledge of the language, which is quite similar to the Hawaiian. Mr. Bicknel, a pious mechanic, and member of Rev. Mr. Taylor's church, goes out with the company, and will remain, if circumstances favor it. He is not under the direction of our society.

We feel some apprehension, lest the French should throw obstacles in our way. The French Consul here, M. Perrin, manifested considerable feeling on the subject, before the embarkation of the missionaries. He took occasion to say to one of our Directors, that the French claimed sovereignty over all the Marquesas Islands, and that if the chief Matounui would apply to the French, they would give him missionaries, either Catholic or Protestant, as he should wish. Mr. Parker called on him before he left. He was politely received; and M. Perrin gave him a letter of introduction to the Governor of Tahiti, where the vessel is to stop. He said he did not wish any flag to be raised at the Island. He was informed that our enterprise had nothing to do with political matters. Mr. Severance did not advise us to ask permission from the Governor of Tahiti, as this would be acknowledging a French right, which he did not think they possessed. He has written to Washington on the subject. We decided to be open with the French Consul here, and with the Governor at Tahiti, and state frankly the circumstances and objects of our enterprise. If they put a veto on the movement, they must bear the responsibility before the world. There has never been any French authority, or any Catholic mission, at Fatuhiwa; and the island is entirely independent of the other Mar-

quesas Islands. It may be that the authorities at Tahiti will require some sort of oath of allegiance to France. If they should, a question of some difficulty will be presented. We hope Mr. Parker will be able to advise wisely in the matter. We shall wait with interest to hear from our brethren.

LETTER FROM MR. PARIS, JULY 16, 1853.

MR. PARIS is doing the work of a missionary in South Kona, on the western side of Hawaii. When he arrived at the field which his brethren had assigned to him, his heart was oppressed with the desolations that everywhere met his eye. Owing to ill health and other causes, his predecessors had left, one after another; and there were periods, longer or shorter, during which but little missionary labor was performed. So that it is not strange, in view of all the facts, that Mr. Paris should speak of "a melancholy defection," and should say that "those who remained in the church, seemed to manifest but little love to Christ and his cause."

Obstacles—Labors.

But let us turn to the account which this brother gives us of his labors; and let us hear his report in regard to the state of his people. He writes as follows:

My missionary labors have hitherto been performed to great disadvantage and to the injury of my health, for the want of houses of worship. The church at the station has fallen, piece by piece, until it is a mere wreck, without a roof; and for the last seven or eight months we have been compelled to worship in the open air. Two out-stations, where I preach regularly, have been without houses of worship, the old stone and mud houses having crumbled to pieces. Deducting the time given to regular tours, I have spent every other Sabbath at the station at Kealakekua, and divided the remaining Sabbaths between Navava, Hoonanau and Kealia, distant from three to ten miles. My regular Sabbath services have hitherto been the Sabbath school, two sermons, a Bible class, and sometimes a meeting for inquirers. On other days I have held a regular weekly lecture or exposition of a portion of Scripture at the station, a lecture on church history, a business meeting with church officers, a meeting for conversing with inquirers and church members under censure, though the latter has not occurred every week. I have oc-

casual meetings in different neighborhoods.

State of Religion.

Mr. Paris next presents us with a view of his flock, which will be very readily understood and appreciated.

"The morning cometh, and also the night." We have good tidings, and we have sad. We have light, and we have darkness. We have much that is encouraging; and shall I say that we have much to discourage? No; but much over which we mourn and weep. In some of the dry, volcanic portions of our field, formed by rivers of fire, and shaken together by a thousand earthquakes, there are signs of good, a rising in the "wells." There are little "bubbings" of religious interest, springing up here and there, in different villages. The Spirit of the Lord has come down, as "showers upon the mown grass." The "still small voice" of God has spoken to, softened, and subdued some hard hearts. Quite a number, we trust, have been brought to see and feel their lost condition as sinners, and led to the "Lamb of God that taketh away the sin of the world." I think I have never preached the gospel to more attentive and deeply solemn audiences, than such as I have had in some portions of South Kona. Quite a number who had backslidden, and wandered far from God, have returned, confessing their sins.

But there are villages, and even large districts, where there is little or no interest in religion or morality. There are many who seldom or never visit the house of God; and others who attend, seem to be as careless and indifferent in regard to the interests of their souls as the wild beasts. The Sabbath is awfully desecrated, both by foreigners and natives. The number of the former on this part of Hawaii is rapidly increasing; and, with scarce an exception, their influence is all withering and blasting.

One or two chiefs we have also among us, descendants of the excellent Kapuolani, whose whole influence is only evil continually. Drinking, dancing, Sabbath-breaking, dissipation, and everything which tends to darkness, degradation and death, they are guilty of. Some who are or have been members of the church, hang like dead weights upon us.

But we are not discouraged. We trust that the Lord has rich blessings in store for us. He can turn the counsel and influence of the wicked to foolishness, lift

up a standard against the enemy, and cause the wrath of man to praise him. He hath already done great things for us, for which we are glad, and give thanks. Even while I write, there is a "noise, a shaking among the dry bones." One and another of those who have been old idolaters, and lived without God and without hope, have come from a distance, inquiring the way of life.

A man of more than ordinary influence among the people came to our meeting for inquiry a few days since. He stated that he had joined the papists many years since, soon after their arrival on this island. For some time he used all his influence to advance their cause. But after some months, he was satisfied that he had no religion himself, and that the whole system of popery was a falsehood and a lie. He was ashamed; and he despised himself for having embraced a religion of lies." For many years he was not only ashamed to be called a papist, but he was ashamed to have it thought that he was ever interested in religion. But he added, "I lived a miserable life. I now feel that I am a dying sinner, and need a Savior. I do repent, and desire to forsake my sins."

The statistics of the Kealakekua church will be found in the table which forms a part of the letter of the mission.

The Small-pox—Benevolence.

In reference to the malady which is proving fatal to so many at the Sandwich Islands, Mr. Paris writes as follows: "We have had very many deaths from the small-pox. This dreadful disease has been spreading among our people for several weeks; and I have given myself wholly to the business of vaccination, using every effort to arrest its progress. Whole families, in some cases, have been already cut off. It is truly sad to see this remnant of the Hawaiian nation wasting away. But the Lord's ways are best."

In speaking of the liberality of his scattered flock, this missionary brother says:

Our people have been, for the past eight or nine months, bending all their energies towards collecting materials and raising funds for rebuilding and repairing houses of worship. Six hundred and six dollars have been paid into my hands for rebuilding and roofing the meeting-house at Kealakekua; and more than six hundred dollars have been paid in cash, labor and materials for the erection of other houses of worship. The monthly concert contributions, in eight months, have amounted to one hundred

and forty dollars. Of their own accord they have contributed one hundred dollars towards our support. The children of the Sabbath school have sent thirty dollars for the support of Rev. Mr. Kekela at Fatuhiwa.

A part of our people seem determined to do all in their power for the support of the gospel at home. At a recent meeting, some of the leading men of the church proposed to raise the sum of seven hundred dollars for our support the next year, one hundred of it in vegetables, &c. for our table. This sum is not subscribed, nor pledged; and if we realize the half of it, in connection with all their other efforts, I shall think that they have done well. Thus far they have gone much beyond my most sanguine expectations. But it will be a hard tug to put a shingle roof on our house of worship, at the price we are obliged to pay for materials and labor.

The common schools, Mr. Paris says, have been well sustained and prosperous during the past year; but "they are now all at a stand, in consequence of the small-pox." Mr. Paris refers to the efforts of the Romanists and Mormons in South Kona; but it is not necessary to repeat his statements, after what the mission have said in reference to these two classes of errorists.

Advance in Civilization.

Another extract will be taken from the conclusion of this communication.

The people of South Kona are for the most part notoriously lazy. I do not like the word; but it is just the one here. The inhabitants of this district will not work, except from necessity. Among all the people whom I have ever seen, in any part of the world, I have never found any so reluctant to engage in steady labor. They can live in comparative comfort, in their own way, with almost no labor; and idleness is the source of innumerable evils.

South Kona embraces a large portion of the richest and most fertile soil of Hawaii. A little back from the sea, sweet potatoes, kalo, with all kinds of vegetables and tropical fruits, can be produced with as little labor, and in as great perfection, as on any other portion of the Sandwich Islands. There is also a good market for everything grown, from whale ships and other vessels lying off and on, and touching at different points along the shore.

But there are some signs of improvement. Many of the people are now pur-

chasing lands and fencing them. More attention is paid to the cultivation of the soil, when they own it. They will plant oranges, mangoes, custard, apples, figs, and all manner of fruits, when they know that the trees will belong to them and their children after them. Houses of a better class are here and there going up, enclosed with fences, and ornamented with shade trees and flowers.

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LETTER FROM DR. WETMORE, JULY 28, 1853.

DR. WETMORE resides at Hilo. He has naturally felt a deep interest in the progress of the small-pox at the Islands, as also in the measures which have been employed to keep it in check. At his station there had been but one case of small-pox, at the date of his letter; though two persons, one of them Dr. Wetmore himself, had had the varioloid. Both of these, however, recovered. In respect to his own case, Dr. Wetmore writes as follows:

I caught the disease while in the path of duty; and I had a very mild attack of what is commonly termed varioloid; though it is technically called "varicella variolodes." It was enough, however, to separate me eleven days from my family and the people for whom I labor; and it was a very great trial to me, I assure you, to leave my work when it seemed to me that my services were so much needed. Till then I knew not how much I loved the people, or how much they prized their physician. Many of them manifested much sympathy towards my wife during my exile; and not a few came to rejoice with us on my return. They have recently shown more disposition to listen to my advice and suggestions than formerly.

When the disease first made its appearance, about seven or eight miles from us, I proposed to call a meeting of the natives to see what could be done in the way of building a hospital. The people met on Saturday, and constituted one of their own number "an overseer;" and then went to work like men. You may judge somewhat of my surprise at seeing a house, fifty-eight feet long and fifteen wide, entirely finished before night on the following Tuesday. Little did I then think that I should be the first to occupy the building; but God's thoughts are not as our thoughts, or his ways as our ways.

In regard to the sanitary measures employed, Dr. Wetmore says:

The people are now pretty thoroughly vaccinated in this district; and in Puna the work is going on quite rapidly. Hence we do not dread the epidemic, as we did when but a comparatively small number were protected. Do not infer from this, however, that there has been but little done in the way of shielding the natives in past time. Many had been vaccinated, some successfully, but others not so; and the great majority needed re-vaccinating. Hence it was almost like entering anew upon the work. Several foreigners assisted; natives also plied the lancet, some of whom, especially two native students whom I have lately received under my tuition, have helped materially to lighten the labor. I hope they will be qualified to assist in ministering to the wants of the sick and suffering, if their services shall be required.

The disease has raged with a good deal of severity at two different places in the district of Hilo and also in Puna; but strenuous measures are being taken to check its further progress. While all this is done, however, we feel that "except the Lord keep the city, the watchman waketh but in vain."

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LETTER FROM MR. COAN, AUGUST 22,
1853.

MR. COAN first alludes to the introduction of the small-pox. He says that three had died at the hospital, the building mentioned by Dr. Wetmore, one mile from Hilo. Deaths had also occurred at a distance from the station. At the date of this communication, however, the disease was found at only two localities in Mr. Coan's entire field.

Mission to Marquesas.

Our brother makes some statements in regard to the new mission, which are worthy of being published.

It was an interesting providence which brought Makounui to our shores; and we assuredly gather that the Lord has called us to preach the gospel to his people. The direct agent in bringing this about, as you are aware, was a poor Hawaiian boy, once thrown friendless on the shores of Fathuiwa. Wherever our Hawaiians go, they rebuke the profane and godless white man. Look at them in California, in Oregon, in the whaling fleet, and elsewhere. They remember their religion. How often have naval officers, and curious or scientific travelers to our volcano and around

our islands, been put to the blush by their Hawaiian servants at their evening and morning devotions.

When at Honolulu, I procured the daguerreotype of Makounui to show to my people; and since my return I have exhibited it through Hilo and Puna. All were greatly interested to see it; and, in connection with the facts concerning that expedition, our people are much awake to the movement, as they are to the Micronesian enterprise. As Kauweolaha, one of the Fathuiwan missionaries, was a Hilo boy, and a member of this church, we think of taking him under our patronage, should the mission succeed.

Eastern Hawaii.

The following extract will be read with great satisfaction. The closing sentences are deserving of particular notice.

Since my return from the general meeting, I have made tours through my whole field, preaching, attending to all pastoral duties, examining the vaccinated, re-vaccinating, &c. &c. The people generally appeared well. At many places they had anticipated the King's proclamation by previously, and of their own accord, observing a day of fasting and prayer; and in some places several days had been thus observed. They seem to feel their dependence on God for protection from this raging pestilence; and they also see the need of listening to counsel, and of using those means which are necessary for safety.

In works of charity they are not going backward. About one hundred and fifty dollars were contributed during my tour in Puna, one hundred and eighty in Hilo, and two hundred and forty at our last monthly concert at the station. More than eight hundred dollars have been contributed during the past four months. This, however, is unusual. It was the spontaneous offering of the people, and may not be depended on to an equal amount in all future contributions. Children, widows, the poor, threw in fifty cents or a dollar at a monthly concert occasion. How many poor laborers do this in the United States? And how many of the rich do not do it? Many of our people feel as David did, when the angel, with a drawn sword, stood over Jerusalem, that their spared lives call for an offering to the Lord. They have seen the bodies of their neighbors buried in silence by the hand of the hired stranger, while their houses, utensils, raiment, and all their goods, were con-

sumed by fire; and some of them have felt how unsafe and unsatisfying earthly treasures are.

Another extract presents Mr. Coan's impressions, respecting the people of his charge, in a condensed form: "On the whole, everything is hopeful and encouraging around us; and we have unspeakable cause of gratitude to God for his mercies. True, there is sin, much sin, much that is hypocritical and unholy, to deplore among us; yet externally we are quiet and happy. We have no drunkenness, no riotous or noisy demonstrations in our streets. Our houses are safe from fear. Our Sabbaths are still; our sanctuaries are filled; and our congregations are attentive. Surely we have enough for which to be thankful."

LETTER FROM DR. BALDWIN, AUGUST 25,
1853:

The Small-pox at Lahaina.

A single extract from a recent letter of Dr. Baldwin furnishes additional information in respect to the great calamity, which has of late befallen the Sandwich Islands.

The commissioners for this part of the group have spared no pains to get the people vaccinated, and, in all other ways, to guard them from the awful scourge. I never before worked so incessantly, as I have done the three months past; but we feel very cheerful in our labors, inasmuch as they have been attended with a degree of success which we could not have hoped for. While about fifteen hundred have died in Honolulu and its vicinity, and the disease is in almost every house, and one half of the native population of Oahu is actually supported by the government, our place has been mostly exempt. Hundreds have landed here every month from Oahu, and yet only some twenty of them have been taken with the small-pox in Lahaina. Of these twenty, five have died, all from Oahu. Vaccination has seemed to do, for Lahaina and most parts of Maui, all that it has ever done for any people. Though the disease has broken out in this village, and numbers have been exposed, our people have not taken it, which doubtless shows the power of vaccination; but we can ascribe our exemption, in the circumstances, to nothing but God's manifold mercy. Some other portions of the Islands are suffering beyond description; and great numbers are dying. Most parts, however, are kept longer free from disease than any of us had dared to hope.

Ascension Island.

JOURNAL OF DR. GULICK.

THE April Herald contained two brief letters from Mr. Sturges, the most recent bearing date October 13. This journal of Dr. Gulick comes down to February 4. But intelligence was received at the Sandwich Islands in June of a still later date. "We learn," says Mr. Clark, "that all were well, and going on comfortably, both at Ascension and Strong's Islands, on the 24th of March."

The Nanakin—Device of Traders.

October 13, 1853. By the Nanakin's own spontaneous request, Mr. Sturges preached to the natives in their immense feast-house at this place. The sermon was interpreted by Mr. Corgat, and had a palpable effect for good. In reference to the prejudicial reports which some are spreading in regard to us, the Nanakin said before all, that we need not fear, and that he knew very well for what we had come.

18. The Nanakin brought us a deed, which Captains McKenzie and Leven desire him to sign, wishing to get our advice. They are traders, who came to this island with two schooners, a few days after our own arrival. We found that the document related to a small island in this harbor, which the traders wished to purchase, and which the Nanakin was ready to make over to them in fee simple.

But he had been grossly deceived as to the contents of the deed. It contained clauses that would give them the whole control of this harbor; and by it he was pledged to make good to them all the losses by theft that they might sustain. No trading was to be carried on with any foreign ships or individuals, except to supply necessary sea provisions, unless written permission was first obtained from these traders. The island (Tolitick) was forever to be exempted from the laws of Ascension Island. And in consideration of all these extreme privileges, the traders were to pay only five muskets, five pieces of cloth, five iron pots, one keg of tobacco, one keg of powder, ten knives, for the island; and every month, at the full of the moon, ten dollars in money or in trade, at the option of the party of the second part, were to be given for the sole right of trading with the natives of Ascension.

Nor was this all. When we exam-

ined the deed, we discovered the Nanakin's mark already there; though he himself, and every one else, affirmed that he had never signed it. This was too much, even for a savage chief. He utterly refused to have any thing more to do with the traders. This affair has, as a matter of course, made them our bitter and open enemies. They still occupy the island of Tolitick; but their influence on this side of the island of Ascension is almost nothing.

I have been the more particular in this narration, as it accounts for the only opposition of a serious nature which we have yet met with. Thus far we have been, by the kindest providences, delivered from their power; but it is possible that we may be involved in further troubles with them.

War—Explorations.

During the month of November, the whole island, and particularly the two tribes of Matalanim and Kittie, were in a war ferment. Four or five individuals, of different tribes, were killed; very formidable threats were made as to what would be done; but the assassination of a few seemed to satisfy all parties. "Gradually the flame subsided," says Dr. Gulick, "and within a few days, I understand, the Kittie and Matalanim tribes have exchanged a ratification of peace. It is clear, however, that peace can be but temporary, so long as the passions of all are not under the control of the gospel; and it is more than probable that we shall yet pass through several such scenes; though we may hope soon to acquire influence sufficient to check such wars."

On the 22d of November, Dr. Gulick made a brief visit to Warner, some fourteen miles to the eastward, which seems to be the capital of the Kittie tribe. A large proportion of this tribe are in that part of the island; and there the highest chiefs reside. Dr. Gulick supposes, therefore, that a missionary should perhaps be located in that neighborhood.

November 29. I set out on a trip of five days to the northern or windward side of Ascension Island. I visited several chiefs of the Jekoits and Matalanim tribes, &c. I was received with consideration by all; and I was treated with great cordiality and kindness by all, save the Wadjai of the Matalanim tribe, who was proud and distant. I went by the way of Jekoits, as far around as the Matalanim harbor, where our schooner first anchored, and returned, by the same route, as no one would at that time dare to pass directly from the Matalanim to the Kittie tribe.

Not a hair of my head, or a thread of my baggage, was touched; though I was from the Kittie tribe; and though the Matalanim daily expected to meet the Kitties in open battle. And this was also true at that very time of the traders, who, like ourselves, had recently arrived, and were not identified with their feuds.

My impressions regarding the Jekoits tribe, as a field to be soon occupied by a missionary, were very favorable; and I have since been thinking of it as a place for myself, during the present year, if Providence does not counter-indicate. From data which I have gathered, I cannot place the population of this island below ten thousand; but this estimate will undoubtedly need to be corrected. The Matalanim will not at present, I fear, be open to our direct efforts.

Another Excursion—A Home.

December 12. The Jekoits Nanakin sent for me to visit him, as he was sick; and I have done so, having been absent one week. After relieving him, I spent three days in visiting the head chiefs of the Warnega tribe. They received me with unusual attentions; and I hope that I have corrected, both by my appearance and my conversation, some of their wrong impressions in regard to missionaries; such, for instance, as that we wish to cut down all their bread-fruit trees; which has been industriously told them by certain foreigners.

During both of my journeys, I was not at all dependent on the interpretations of foreigners, for I found several natives sufficiently familiar with English for my purpose. This was to me a great relief. The Nanamarigie of the Warnega tribe said before I left, that they had thought missionaries were bad men, but now they knew better.

Under date of January 12, Dr. Gulick describes Mr. Sturges as occupying a temporary house at the mouth of the Rono Kittie River. Captains Gorham and Rowley, knowing that Dr. Gulick was anxious to obtain a temporary residence at the same place, purchased the rights of certain foreigners, with the twofold intent of giving him a home, as long as he should please, and of converting a bowling-alley into a seamen's chapel.

January 20. Capt. Gorham has assisted me, with several boats and crew, in removing my goods, as Captains Rowley and Wyre, two weeks before, assisted Mr. Sturges. I am now in a house

bought for my use. Its floor is of hewn plank, its sides of hewn upright slabs, and its roof of leaves, thatched a-la-Bonabe. I am very comfortable, and feel myself peculiarly indebted to this most unexpected kindness of the captains, who before were total strangers.

The place occupied by this bowling-alley and house is the most important in all this vicinity; and we earnestly hope that so much of the spot as is necessary, may be permanently secured as a site for a Bethel. As soon as the shipping leaves us this spring, nearly all the foreigners of this tribe are enlisted to take hold and convert one part of the bowling-alley into a respectable chapel, and the other portion into a reading room for sailors during the shipping season. I think you cannot but rejoice with us in this token of good at Bonabe.

Visits from Ships—Treatment received.

On the 3d of February, our brethren learned the result of the last Presidential election. "Opportunities of hearing directly from the United States," Dr. Gulick writes, "will increase; and thus our distance from the great world will seem to be abridged."

February 4. Fifteen vessels have anchored in the harbors of this island, since our arrival, thirteen of which have entered Rono Kittie harbor. Four of them have been traders, and the rest whalers. With the two exceptions mentioned under date of October 18, every captain has treated us with kindness and cordiality; while several of them have placed us under great obligations personally. Thus are the seafaring world of the Pacific doing something to check the tide of desolation which it has sent and which it is even now sending over the island world.

I need hardly say that the arrival of ships brings its almost inevitable train of abominable sins. The effect on the females is deplorable. I think that a missionary station, at a distance from this harbor, will give earlier returns of good. The population in this vicinity is more hardened, comparatively, from having come into more frequent contact with civilized wickedness.

In regard to the general treatment which we have received from natives and resident foreigners, we have only to say, that it has been respectful and kind. Our property has been safe; for we have lost by theft scarcely anything; and we have not had the remotest thought of

danger to our lives by violence. A captain who has frequently visited Ascension Island, expressed his great surprise, a few days since, at our perfect safety. He remarked that had he met our schooner before she had actually entered this harbor, he should have presented every consideration of danger to deter us from even entering it. But here we are, safe under the banner of Him who careth for us. To Mr. Louis Corgat, the leading foreigner on the island and the principal pilot, who is also a Roman Catholic, we every day feel ourselves more and more indebted, for acts of most substantial and very unusual kindness.

Constantinople.

LETTER FROM MR. DWIGHT, AUGUST 22, 1853.

THE earnest and affecting appeal of Mr. Dwight, as contained in the following letter, is commended to the serious and prayerful consideration of all those who are in circumstances to make the desired response.

Plea for Missionaries.

Already do we begin to see the disastrous consequences of so much delay, in supplying the interior of this country with preachers of the Word. Many who had united themselves with the Protestants, have gone back to the old church. In Cesarea very few, indeed, are left, who come together for worship with our colporter on the Sabbath. He is an uneducated man, and has long since ceased to interest them; and they have long been pleading for a missionary; but they are quite discouraged, because no one responds to their appeal. True, we are constantly writing to them, and have endeavored to keep their courage up, in the hope that soon the full complement of men will be sent from America; "but hope deferred maketh the heart sick." Some, from persecution, have fled from the place; others have gone back to the old community; and what the state of things will be found to be, when our missionaries fairly get upon the ground, it is impossible now to determine. In Arabkir things are said to be rapidly going backwards. Time was, and not long ago, when forty and more came together every Sabbath, and read the Scriptures, and prayed that God would send them an expounder of his word. Now the number is reduced to a mere

handful; and they write in a very discouraging manner. From Sivas also we learn that difficulties have arisen in the little church organized there, the members of which are still as sheep without a shepherd. They need this moment the assiduous labors of a pastor; and if they remain much longer in this destitute condition, I fear the church will become extinct. What hope is there of churches growing up and flourishing in the United States, without preachers and pastors? And if this cannot be expected in enlightened America, how much less here, among this poor, ignorant, degraded people!

We are doing what we can to prevent the evils we dread. Mr. Dunmore has left Diarbekir, and gone to spend some weeks in Arabkir. We are taking the only native helper we have in Smyrna, a graduate of our seminary, and sending him to Cesarea. Mr. Farnsworth will visit the place with him; but he cannot settle there until spring. We are trying also to find a good native brother for Sivas. All these arrangements, however, are temporary, and will only partially meet the want. And nothing can possibly take the place of fully prepared preachers of the gospel, permanently located, in each of these great centres of influence. We asked for twelve men, more than two years ago; and they were promised to us at the meeting in Portland, if they could be found. Twelve was the smallest number that would answer; though forty might easily have been disposed of. Six of the twelve have been sent out, one of whom has been since called to his rest.

When are we to have the others? Whence are they to come? What are all our young soldiers of the cross in America thinking of? Where is their spirit of Christian enterprise? Where is their devotedness to Christ? Where is their moral courage? When war was declared against Mexico, hundreds and thousands of young men volunteered to rush into the distant battle-field, regardless of toil and danger, and many left their bones there,—all for glory. And can we not find some of those who have already enlisted into the service of Christ, who, for the imperishable glory of heaven, will hasten to the warfare with sin and Satan in this land, not to destroy men, but to save them, not under an earthly leader, but under the King of kings.

I seriously think that if America does not speedily furnish the requisite supply of men, England or Germany will. We

cannot reasonably expect our native Protestant brethren to wait much longer. The ripened harvest, all through the country, is perishing for want of laborers to gather it in. Again and again, the appeal has been made to the American churches; and so far only a very meagre response has come. Who can say, after this, that our brethren must not look to other lands, and obtain help where they can? My soul is burdened with this subject, and I know not what we are to do. Would that candidates for the ministry, and also young ministers in America, might feel that here is a call from God to their souls! Have they given up all to Christ? Or have they kept back part of the price?

LETTER FROM MR. VAN LENNEP, SEPT.
20, 1853.

Religious Interest.

THE following paragraphs, taken from a recent letter of Mr. Van Lennep, will give very great pleasure to the friends of missions in this country. At the date of this communication, the question of "peace or war" between Russia and Turkey was on every tongue; but the work of the Lord still went forward. He doeth all his pleasure.

The state of feeling in the male seminary seems to remain unabated. The room devoted to secret prayer is constantly occupied; and some are obliged to wait far into the night, in order to have an opportunity to offer their supplications undisturbed. The boys retire behind a door or a clothes-press, where they stand out of sight; and their being there is known only by their sighs and groans. Stillness and solemnity pervade the building at all hours; but they are more marked on the Sabbath. The pupils listen to the Word with anxious earnestness.

There is also, we trust, a good work beginning in the female seminary. Some of the girls who had come under conviction during the vacation at home, begin to hope that they have passed from death unto life. Others are anxious. One was up late the other night, crying to God for mercy. Both the school, and the congregation who worship in connection with it, seem to be under unusual religious impressions. And we have a trembling hope that these gracious influences begin to be felt in our other congregations. At the Koom Kapoo chapel,

where I now preach regularly, there was unusual attention, with much feeling, last Sabbath morning. Oh that the rain of the Holy Spirit may now come down, and change our withered "plantation" into "the garden of the Lord!"

Aintab.

LETTERS FROM MR. NUTTING.

MR. AND MRS. NUTTING arrived at Aintab on the 18th of May. It is gratifying to know that the work which the Head of the Church has been pleased to commence in that place, surpassed his expectations. From other places, moreover, tidings are received of a cheering and hopeful character. "Almost every week, since I have been here," he says, "favorable and highly encouraging intelligence has reached us from Kessab, Killis, Adana, Marash, Oorfa, Birejik, Severeke and Arabkir." The subjoined extract is from a letter dated August 23.

Arabkir—Oorfa.

A letter has been received from Arabkir, urging most earnestly that we send from this place a native helper to Diarbekir; as that was the condition of Mr. Dunmore's going to the former place for a few months. They had not then learned that the arrangement had already been made. It is said that the interest there is not confined to the Christian population, but that there are several Turks persuaded of the truth of Christianity.

The brother from this church who is laboring as colporteur at Oorfa, writes, earnestly desiring that a young man from Constantinople, for some time employed by the government as an officer in the custom-house, and driven from his situation on account of his Protestantism, and through whose active efforts many others have become inquirers after the truth, may be sustained by the mission as colporteur to assist him. Of course we can not employ him as a religious teacher, until first satisfied of his being himself a renewed man. But as he is a man of more mind, education and influence than our Aintab brother, the station at its last weekly meeting voted to employ him to teach a school at Oorfa, for a few months, if he could collect one. I hope the time is not distant when a missionary physician may be sent to Oorfa from America.

Marash—Killis.

The last letter from Marash speaks of the spirit of inquiry as increasing. A very influential man, formerly a deacon in the Armenian church, has

written a letter to Mr. Schneider, expressing his earnest desire to have a missionary sent there, and his wish and purpose to put himself under the instruction of such an one, that he may be fitted to become a preacher of the gospel. The new Governor at Marash seems determined to protect the Protestants in the enjoyment of their rights; and Mr. Schneider often says that there is not in all Turkey a more favorable and important unoccupied place for the immediate establishment of a missionary station.

An influential Turk at Killis, who has shown much kindness to the Protestants, a man held in estimation for honor and honesty, came recently to our native helper there, and wished to be received by him to the communion of the church, saying that if our native brother refused, the blame would be upon him, and saying also that he believed Christianity to be true, and the sacrament of the Lord's supper a divine institution. What will be the result of this, I wait with interest to see.

Under date of August 31, Mr. Nutting made the following announcement. "We feel that the removal of quarantine restrictions here is a great cause of thankfulness; as while these were in force, they were a serious hindrance to the missionaries going from Aintab to Killis or Aleppo to preach. Though one might go from Aintab to Killis on Saturday, preach on the Sabbath, and return Monday or Tuesday, he would be under the necessity of lying in quarantine until Friday. Now this has been changed; so that as soon as we are all able to preach in Turkish by turns, we can supply Killis every Sabbath, or exchange pulpits occasionally with Mr. Ford of Aleppo, when he preaches in Turkish."

LETTER FROM MR. SCHNEIDER, AUGUST 26, 1853.

IN continuing the history of the missionary work, as it falls under the eye of the brethren at Aintab, Mr. Schneider first alludes to the progress of events in that city. At the July communion, he says, fifteen persons were admitted to the church, ten of whom were males. "The course of things," he adds, "has been much as in times past; and the number of our services, with the attendance on them, has been the same as before. Some new hearers are present every Sabbath."

Adana—Kessab.

This letter contains a few items of information, in regard to places which are already known to the readers of the Herald. The most important will be found below.

Our native brother at Adana sends us encouraging intelligence. The religious meetings are attended by about twenty individuals, who are represented as manifesting a lively interest therein. Inquiry continues, and the truth is gradually spreading. As you are aware, there are quite a number of Armenian Catholics there. One of these, together with his wife, has recently declared himself a Protestant. He placed his two children in our school, and then came and openly avowed his determination henceforth to live according to the precepts of the gospel. His wife has begun to learn to read, he himself being her teacher. This event, as was to be expected, has created quite a sensation among the Catholics, and has occasioned much discussion. Many are expressing great dissatisfaction with their priesthood, charging them with having taught the people error. Our brother represents himself as much occupied in conversing with individuals, both in his house and in more public places. A considerable number of books are also sold.

That the truth is making progress, is evident from the opposition. A lad of about thirteen years of age has embraced evangelical sentiments, and is holding constant intercourse with the Protestants. His father and mother became so much displeased, as to persecute him most cruelly. One evening, after having severely beaten him, they drove him out of the house, and left him in the street. A Mussulman woman and neighbor, hearing the voice of the lad in the street, went out and brought him back to the house; and when she had learned the cause of their conduct, she administered a severe rebuke to the unnatural parents. The boy, nothing daunted by such treatment, continues firm in his adherence to the truth, and manifests a special interest therein.

The new firman has reached Adana; and it has been communicated to the different Christian sects. "It has seemed to secure special respect for the Protestants." The reformation at Kessab is still advancing. "There is a constant and gradual increase of Protestants." But an attempt has been made to arrest this increase; as will appear from the following extract.

An Armenian Vartabed preached violently against the Protestants, heaping curses on their heads. At the close of his harangue, he uttered words of the following import: "If it were in my power, I would drink their blood; but

such an opportunity does not present itself." Excited by such inflammatory language, some of his hearers afterwards made an attack on the Protestants, beating some, dragging others along the streets, and rending the clothes of others. The whole village was in an uproar. They designed also to attack our native helper; but happily he escaped. All this took place on the Sabbath. The following day a regular complaint was made to the Governor, who resides two hours from the village; and four of the assailants were apprehended and put in prison. As the Governor was absent at Aleppo, his deputy determined to detain them in confinement till his return, or perhaps even send them to Aleppo to receive the due reward of their crime. The final issue of the matter we have not yet learned. Though the tranquillity of the Sabbath was for a while marred, quiet was soon restored; and the Protestants were no further molested. Such outbursts of indignation are to be regarded as evidence of progress.

Marash—Severek.

The intelligence from Marash is also favorable. Mr. Schneider mentions two incidents, as illustrating the state of things in that place.

An Armenian priest, with some ten other Armenians, came to the garden of one of the Protestants. Our native helper was sent for; and, as soon as he arrived, conversation on religious topics commenced. But it had not proceeded far, before the priest, finding himself pressed by the arguments, became angry, and rose to leave. His Armenian companions then said, "You came to examine the gospel; why do you get into a passion? If you have any ability, manifest it. Why are you deceiving us?" The priest took his seat again. But after some further discussion, finding himself unable to reply to what was said, he rose in anger again, and departed. The others remained, and requested our native brother to tell them what was necessary for their salvation.

On another occasion a company of some twelve Armenians were collected; and one of the church books was brought forward, and its contents were compared with the word of God. The comparison had not proceeded far, when a leading man among them, seeing its gross contradictions and anti-scriptural tenets, began to express the greatest disapprobation of the priesthood and the church; and then, turning to his son, he forbade his going to

the church any more. Though this man was formerly addicted to strong drink, for twenty days he had not tasted any. Several other persons in this company, of some influence, listened to the truth with much interest for a long time. This same church-book, on several other occasions, has been thus examined; and the effect has always been similar.

A native brother, who has recently gone to Diarbekir, spent three or four days at Severeke. "The whole Armenian community," Mr. Schneider says, "seems to have been put into a complete commotion."

Great crowds of Armenians came around him. One of the days being a feast-day, companies of visitors thronged him from morning to night; so that on that single day he thinks there must have been nearly two hundred. All received some portion of truth, which they would naturally communicate to others. Among them was a company of Jews, the most learned of whom labored to prove that the Messiah had not come. Our brother, however, confuted his arguments; and, being unable to reply to the reasoning, he began to use abusive language. As soon as he did this, the bystanders began to chide him; and even some Mussulmans, who were present, took our brother's part; so that the Jew was happy to make his escape, by rapidly gliding down the stairs. Such was the crowd, and such was the interest manifested in the discussion, that our young brother was filled with great joy.

Among those who listened to these new doctrines was a stranger, who tarried in the same khan; but it is not stated from what part of the country he was. He seemed to have been particularly impressed by the truth; so much so as to manifest sorrow in view of his past conduct. And from some feelings which he discovered, our brother thought it might be an index of true repentance. Who can tell but that some arrow of truth has so pierced his heart, that tears of godly sorrow will flow from it?

An unfriendly Armenian prejudiced a Mussulman against the Protestants, insinuating that they were freemasons, a term implying atheism, infidelity, and every evil thing. The Mussulman, the better to accomplish his object, changed his dress, so as to appear to our brother as an Armenian, giving his own Mussulman turban to an Armenian, and taking the head-dress of the latter. Thus disguised, he came to our brother and

entered into conversation, designing in a quiet and unsuspected way to draw out his supposed infidel sentiments. But the interview had not proceeded far, before the Mussulman made the following declaration: "Truly, I have been imposed upon. The Armenians have incited me for a thing of naught. You are a spotless nation," &c. &c. He then turned to a man and said, "Go and bring me my turban," at the same time removing the blue head-dress of the Armenian, to replace it with his own. Thus was the slander of the hostile Armenian happily refuted; and both the Mussulman and all present were very favorably impressed in regard to the doctrines and character of the Protestants.

Zulus.

LETTER OF THE MISSION, JUNE 13, 1853.

Our brethren in South Africa, in sending us their annual epistle, make a brief reference to the changes which disease and death, in former years, have made in their ranks. Though none of their number have been called away from the labors and trials of this probationary state, within the last few months, one missionary and his wife have been obliged to return for a time to their native land. It is gratifying to know, however, that those who remained in the field, were able to discharge their ordinary duties.

Progress—New Chapels—the Press.

In passing to other topics, our missionary brethren write as follows:

The christianized and partially civilized natives, living at our stations, have advanced in material prosperity. Several have procured carts and oxen; and with these they are industriously and profitably employed. They have built several new dwelling houses for themselves, some of which are of a substantial character and in English style. More and better clothing is worn by church members and their children; and more and better furniture is found in their houses.

Two brick chapels, the largest in Natal erected by blacks or whites, have been completed, one at Umvoti, and one at Umlazi, chiefly by native contributions and labor. The native Christians aided according to their means, and beyond their means, in building the Lord's house. All contributed labor; and many gave money and such things as could be turned into money.

One tract of sixteen pages, "The African Servant," translated by Mr. Tyler, and a spelling book of sixty pages, prepared by Mr. Wilder, have been published in editions of fifteen hundred copies. This is all that we have done to render the press an auxiliary in our labors. Several books and translations are in due course of preparation for the press; and they will be printed as soon as they shall be ready, and the wants of the people shall require.

Preaching—Labors—Results.

The subjoined extract presents a comprehensive view of the efforts made by our brethren, and by the natives connected with the mission, to proclaim the unsearchable riches of Christ. Some of the results of these efforts are also stated.

Preaching has been sustained at our station, as in former years, most of the time. On account of the sickness and absence of Mr. McKinney, the station at Ahmalongwa has been destitute for nearly twelve months. Mr. Butler was appointed to that station in November last; but the ill health of Mrs. Butler has prevented his removing thither. He is now on his way to occupy it. Others, for two or three months at a time, have been obliged to leave their stations; during which absences the people have had only occasional preaching, except that of very poor native assistants. At out-stations, from house to house, and by the way, we have preached the gospel. The great mass of the heathen in Natal have heard enough to understand their need of a Savior and the way of salvation, enough, alas, to enhance their guilt and final condemnation. Many, we fear, are becoming "gospel-hardened." The attendance on our Sabbath services has not usually been large; and at some of our stations it has been much less than in former years. The largest average attendance at one station is about two hundred, and the smallest is twenty-four. The average attendance at all the stations is seventy-two. This estimate includes the Sabbaths when there has been regular preaching, and not those when, on account of the absence of the missionary or the inclemency of the weather, no public service has been held.

The whole number of church members in good standing is now one hundred and forty-one; and the number received since the last general meeting has been eight. Sabbath schools are sustained at all our stations. While at the newer stations none but those who are employ-

ed by the missionary attend, at the older the Sabbath school numbers from fifty to one hundred, and is sustained with great interest and vigor.

Family schools are sustained at all our stations; but none of the heathen send their children; hence only those who work for us, are instructed. At Umvoti, Umlazi and Inanda, day-schools are taught a considerable part of the year by natives, in which the children of those living on the stations are instructed. Mrs. Adams teaches a female school at Umlazi, and has about twenty pupils. While we rejoice and thank God that we have some tokens of his presence, and that a few have been hopefully converted since our last annual meeting, we have much reason to mourn that so little and such poor fruit only yet appears. It becomes us to humble ourselves, and see if anything in his ambassadors prevents God's working in the midst of this people.

Only five native helpers have been employed the past year. These have held stated services at out-stations on the Sabbath, and have performed some missionary labor during the week; but they have not been exclusively devoted to the work. We very much feel the need of more and better qualified assistants. But very few are at all prepared, and very few are disposed, to preach the gospel to their heathen countrymen. The few we have employed, are perhaps as efficient as could be expected, considering the advantages which they have had; and we have reason to believe that they are doing good. The need of native helpers has caused us, for a long time, to wish for some more efficient means of training pious young men for that work.

The Annual Meeting.

The closing paragraphs of this letter give an account of the meeting of the mission for 1853. They are as follows:

Last September, while the annual meeting was in session at Umvoti, it was voted to change the time of these convocations to the second Wednesday of June. Accordingly, on Wednesday evening last, our yearly meeting commenced at this place. All the missionaries and their families were present, except Mrs. Lindley and Mrs. Döhne. Our sessions continued till two o'clock of this day. Besides our usual meetings to transact business, we had several essays read on various subjects connected with Africa and our work, which were followed by

free remarks and discussions. Among the subjects on which interesting papers were read, were "Natal as a missionary field," "Superstitions of the natives of South Africa," "Songs and music of the Zulus," "Geography and natural history of Natal," "Ethnology and geography of South Africa," "Points of resemblance between the customs and manners of the Kaffirs and those of Orientals," "South African languages," "Missionaries' families." There was frequent preaching in the native language; and on Saturday evening we had a preparatory lecture in English. On the Sabbath, at eleven o'clock, a sermon was preached to about five hundred natives; and in the afternoon the annual sermon was preached by Mr. Marsh; which was followed by the sacrament of the Lord's supper in the native chapel, at which nearly a hundred native converts were present as communicants, besides the missionaries. Rev. Mr. Lloyd, Colonial Chaplain of the Established Church, spent the Sabbath with us, and seemed much interested. In the evening we had a conference meeting, at which the presence of God was manifest. It was a deeply solemn season. In separating to return to our fields of labor, we bless God for the good he has shown us at this our yearly feast; and with recruited strength and courage we enter again on our toils, knowing that our labor shall not be in vain in the Lord.

STATION REPORTS.

A PART only of the reports from the several stations, which were submitted to the meeting of the Zulu mission at Umlazi, have been received at the Missionary House. It is deemed advisable, however, to publish these without delay.

Umsunduzi.

Mr. Lewis Grout says that the number of members connected with the church at Umsunduzi is eight, one having been suspended from fellowship, and two having been dismissed with a recommendation to a church at another station, with which they have united. One person has expressed a desire to be baptized and admitted to the church; but the case is still under consideration.

A school, taught by the missionary, has been attended by about eighteen persons, of whom ten have lived in the family a portion of the year. The women's meeting, held on Thursday, has averaged seven and a half per week. The average attendance on public worship at the

station has been nearly twenty-four each Sabbath.

Isidumbini.

At times, in view of the apparently deep interest with which the natives have listened to the truth, and their strong desire to obtain instruction and clothing, Mr. Tyler has hoped that God was about to visit his station with his Holy Spirit; but as yet he has seen no decided change in any of them. In respect to a young man of whom he has previously spoken, he writes as follows: "Unobeka adheres most firmly to the truth, though he still encounters persecution. The girl to whom he was engaged for more than a year after he became a Christian, has lately been married to another man, contrary to her wishes. Her father, a determined heathen, prohibited her coming to the station to live, saying that if she did, the spirit of her grandfather would be offended, that she would be lost to him, would soon die, &c. He tore into shreds the dress given her by Mrs. Tyler, and by threats, ridicule and punishment counteracted all the movements which tended in the least to her improvement. In view of this affair, Unobeka has manifested a truly Christian spirit. He said to me, 'Teacher, I shall not deny my Savior, though I never obtain a wife.' It is most gratifying to behold his steadfast and growing piety, and his ardent thirst for learning and civilization, as well as his zealous labors for the conversion of his impatient friends."

The congregation at Isidumbini, the past year, has averaged thirty-five; which is but a fraction of the natives living within a few miles of Mr. Tyler. Four kraals have lately removed to the great Umvoti "bush," away from the influence of missionaries; and those who remain, steel their hearts against the influence of divine truth, as much as possible. In regard to another field, he says, "I have held services at my out-station, about two hours distant, as often as I have felt able. My congregation there averages one hundred. The chief of the people in that vicinity seems willing, and even desirous, to have a regular service every Sabbath at his kraal; and I hope it will soon be in my power to gratify him." The weekly prayer meeting and daily school have been continued, with scarcely an interruption, during the year. Hiherto Mr. Tyler preached under the verandah of his house; but he hopes next season to erect a commodious building. This he has no doubt will tend to increase his congregation. Although the past year has been marked with so little apparent success, he can say that he never felt happier in the missionary work.

Ifumi.

Mr. Ireland first speaks of the melancholy defection of two church members; after which he

describes his disappointment in regard to two other persons, who seemed to be interested in the truth. He then says: "Amid all these causes for discouragement, we still have reason to hope that our labors have not been in vain. Sometime in October last a family, consisting of a man, his wife and two children, joined the station, and thus far promise well. Neither of them has yet asked to be baptized; yet the parents immediately went to work to provide themselves and their children with clothing; and they have been constant in their attendance upon all our religious exercises, and have occasionally attended our daily school. The number of our church members at present, in good standing, is seventeen. We have at times been quite anxious in regard to certain individuals, lest the world was getting too strong a hold upon their affections. Some four or five of our principal men have become the owners of two carts and oxen, and have spent considerable time in purchasing *meaties* and carrying them to market. This has taken them a good deal from home, and has exposed them to a new class of temptations. Of late, however, some have been engaged in getting out wagon-timber, which they dispose of to the wheelwrights in D'Urban. This has had the advantage of taking them away less frequently from the station, especially on the Sabbath. As the soil about Ifumi is not such as is usually chosen by the natives for agricultural purposes, and is considered by them very unproductive, I have not thought it right to discourage them from undertaking other pursuits which promise a better return. I have taken frequent opportunities, however, to point out to them the deceitfulness of riches. The number of our Sabbath congregations has averaged fifty-one. Um-atanda has kept up his out-station, as during the two previous years. The Sabbath school, monthly concert, female prayer meeting, and the weekly prayer meeting on Thursday afternoon, have been sustained with their usual interest. Our family school has been taught on five afternoons of each week, during the greater part of the year; and quite a number have made good progress in reading and writing. I have also a short religious exercise with the natives in our family, four evenings during the week."

Recent Intelligence.

CHEROKEES.—The Cherokee mission assembled at Dwight on the 4th of October, and continued in session till October 7. While the brethren were together, they drew up their annual report; which has since been received at the Missionary House. Many of the facts embodied in this document were published two months ago; but the following paragraphs may be appropriately transferred to this number of the Herald.

Our number is yet small, and altogether inadequate to the great work to be done. There are fields before us, which seem white already for the harvest; but we cannot gather in the harvest without more laborers. We greatly need at least two additional missionaries for places definitely ascertained; and we suppose there must be other districts where missionaries could be successfully employed, if there was any one to look after them; but it is with great difficulty that we can cultivate the fields we already occupy. We would continue, therefore, to urge upon your attention the wants of this mission.

As to the general aspect of things in the nation, we cannot speak very encouragingly. The Cherokees have not yet fully recovered from the deleterious influence of the large payment of last year. The cause of temperance, in some parts of the nation, seems to have advanced considerably during the year; we do not suppose, however, that this is true of all parts. The laws, which seem to be sufficiently severe, are not as well executed as we could wish; and yet a considerable amount of whiskey has been destroyed within the bounds of the nation during the year. Some murders have been committed, as will probably be the case, as long as whiskey can be obtained.

Education is plainly becoming more common; and the customs of civilized life are also becoming more prevalent. The spirit of benevolence, we fear, does not keep pace with other things. Though in some instances individuals have given bountifully to benevolent objects, we do not see that general desire to do good, which we could wish to see. The effort to build a church at Park Hill by subscription is likely to prove successful; and we hope that this is only a beginning of better days. The people generally seem to be interested in the Cherokee Bible Society.

CHOCATAWS.—At a meeting of this mission, held on the 24th of September, reports were received from the different churches for the previous year, from which the following table has been constructed.

| CHURCHES. | Added on examinations. | Added by letter. | Whole number of communicants. | Adults baptized. | Infants baptized. | Donations to foreign missions. |
|-------------------|------------------------|------------------|-------------------------------|------------------|-------------------|--------------------------------|
| Pine Ridge, . . | 4 | 2 | 50 | 4 | 11 | \$273 |
| Mountain Fork, . | 5 | 3 | 128 | 4 | 5 | 125 |
| Good Water, . . | 10 | | 115 | 10 | 5 | 170 |
| Mount Pleasant, . | 7 | 1 | 55 | 1 | | 14 |
| Mount Zion, . . | 39 | | 117 | 38 | 41 | 43 |
| Good Land, . . | 14 | | 215 | 13 | 16 | 69 |
| Wheelock, . . | 14 | | 270 | 15 | 28 | 50 |
| Mayhew, . . | 18 | | 44 | 11 | 27 | |
| Six Towns, . . | 5 | | 51 | 5 | | |
| Bennington, . . | 13 | | 79 | 9 | 18 | 12 |
| Chish Ottak, . . | | | 34 | | 2 | |
| Total, . . | 129 | 6 | 1,160 | 106 | 153 | \$756 |

ARMENIANS.—Messrs. Goodell and Ball, with their wives, arrived at Constantinople on the 21st of September. Mrs. Schneider arrived at Smyrna on the 10th, and proceeded on her way to Aintab the same day.

MOSUL.—The following paragraphs are from a letter of Mr. Williams, dated August 29.

Our city and its vicinity continue quiet, notwithstanding the news from the north. At one time a good deal of uneasiness was felt, lest the Moslems might rise and kill the Christians, in revenge for Russian aggression; and many hid their valuables; while several families fled from the city. All fears were at length allayed; but the appearance of a comet, some ten days since, threw the superstitious inhabitants into consternation; and men's hearts again fail them for fear of the things that are to come. War, desolation and famine are regarded as wrapped up in its luminous tail; and wheat, the great staple here, has advanced one third in price already.

The heat this summer, it seems to us, has been all that we can endure; and there is no mitigation yet. We are having it now every day up to 110°; and it is scarcely below blood heat at nine o'clock in the evening. Already we have had fifty days at 107° or more, against thirty-nine for all last summer. The last winter was unusually warm; and a mild winter will, I think, always be followed at Mosul by an oppressively hot summer; as it is the melting of the Koordistan snows which delays the beginnings of the heat, moderates its power in early summer, and so keeps the earth from getting so excessively heated as otherwise it would be. Except the children, who do not seem to feel it at all, we are pretty well wearied out with the heat; but we are hoping to be able to endure to the end.

GAWAR.—Mr. Crane writes as follows, in a letter which bears date August 11.

Khamis, on his sixth return from Van, brings about the usual report respecting Deacon Tamo. He had several interviews with the Pasha, who each time gave him a different answer, one day swearing most solemnly to release the Deacon in twenty days, and the next declaring that he should be detained until the Americans leave the country.

Since the date of our last, the Word has been preached every Sabbath, not only in this village, but also in one or more of the villages of the plain. The audiences were small, averaging from fifteen to forty, mostly men; but those who came to hear, appeared cordial and gave earnest attention.

Some three weeks since, thinking that in consequence of the rumors of war or its actual existence, the country might be in a disturbed state, we thought it advisable to ask of Kamil Pasha the privilege of obtaining from Dizza the protection of five soldiers, whenever we should need them;

which petition was instantly granted. We have not yet sent for them, and trust that it will not be necessary, as the country continues quiet.

Of the four hundred soldiers usually stationed at Dizza, only forty remain. A number of recruits, however, have been enlisted, and placed under the command of three Kûrdish chiefs, to whom the plain and its adjacent vicinity have been committed for safe keeping. The rebel Kûrdish chief who has long been the terror of this whole region, one of whose men killed the soldier before our window last year, and whose villages are only two hours distant from us, has just submitted to the Turkish authorities, and succeeded in obtaining his family from Bashkullah, where they had long been detained as hostages. For these and other reasons, the natives have now as little fear for their personal safety, as in previous years when there were no rumors of war.

ZULUS.—From a letter of Mr. Grout, dated July 6, the following extract is taken.

At our annual meeting, I presented a report of my station, as others did; and, like most of the other reports, mine was not of an encouraging nature. At least, while I reported an addition of some nine to my church during the year, three of them had been added by letter, and two had been cut off, leaving the whole number forty-eight. Though this was not, of course, unfavorable, the state of the church, and its prospects for the coming year, were more dubious.

This week I am holding meetings for making thorough personal inquiries into the state of every member of the church, in view of known defection in some cases, to see how far the evil has extended; and I have already satisfied myself that I must cut off two male and two female members. All go away, confessing that Christianity has no fault, and that they have seen nothing in it to complain of. One says he will never allow any one in his kraal to speak reproachfully of God or his religion. I have, indeed, two candidates for admission; and one of them is giving good evidence of a change of heart. But you will see that, in regard to real progress, our prospects are not encouraging. These sinners are "case-hardened." It seems so plain that no human agency will affect them savingly, that I feel disposed, at times, to lay aside everything else, and give myself unto prayer, till God shall appear for our help.

Mr. Stone wrote from Iafia, on the 1st of August, as follows:

There has been no manifestation of the special presence of the Spirit, since I have occupied the station; though I have endeavored to be faithful in warning the people of their danger, and pointing them to Christ. On the 6th of March I received Udaida into church fellowship, by letter from Rev.

Mr. Allison, formerly connected with the English Wesleyan Missionary Society; and I baptized his little son. Thus a church was once more constituted here, the former missionary, Rev. D. Rood, having taken with him, on his removal to Umlazi, the church member whom he had admitted. I also administered the sacrament on the same Sabbath, as Mr. and Mrs. Mellen were present, with two or three Christian natives from another station. The native audience on that occasion was one hundred and forty, the largest that I have had; and I think most of them saw these sacraments administered for the first time. My average Sabbath attendance, of late, has been about fifty-seven; which is considerably larger than it was last year. And I cannot but hope that some of the seed will take root, and produce much fruit, to the glory of God. One thing is favorable just at this time to our operations; namely, the absence of any great cause of excitement.

Home Proceedings.

EMBARKATION OF MISSIONARIES.

On the 23th of October, Rev. William Tracy and Mrs. Emily F. Tracy, with two children, Rev. Charles Little and Mrs. Susan R. Little, sailed from Boston for Madras in the Piscataqua, Captain Wendell. From Madras they will proceed to join the Madura mission, in connection with which Messrs. Tracy and Little, as also Mrs. Tracy, have heretofore labored. Mrs. Little, at of Brockport, New York, has gone out for the first time.

DONATIONS,

RECEIVED IN OCTOBER.

MAINE.

| | |
|---|------------|
| Cumberland co. Aux. So. D. Evans, Tr. | |
| Portland, A friend, for ed. of hea. chil. | 20 00 |
| Penobscot co. Aux. So. E. F. Duren, Tr. | |
| Bangor, 1st cong. ch. and so. 60; | |
| Theol. sem. so. of inq. 2,13; | 62 13 |
| Orrington, Cong. ch. and so. | 6 75—28 89 |
| | 88 89 |
| Oxford, Cong. so. 2; Searsport, do. 44; | 45 00 |
| | 134 89 |

NEW HAMPSHIRE.

| | |
|--|------------|
| Cheshire co. Aux. So. W. Lamson, Tr. | |
| Jaffrey, 1st cong. ch. | 21 54 |
| Grafton co. Aux. So. W. W. Russell, Tr. | |
| Bethlehem, Cong. ch. and so. m. c. 9 00 | |
| Orfordville, Cong. so. | 1 00—10 00 |
| Hillsboro' co. Aux. So. J. A. Wheat, Tr. | |
| New Boston, Thomas Smith, (cf wh. to cons. MRS. HANNAH R. KELLOGG an H. M. 100.) | 500 00 |
| Merrimack co. Aux. So. G. Hutchins, Tr. | |
| Concord, An indiv. for m. to Syria, | |
| 20; 1st cong. so. 2; | 22 00 |
| Dunbarton, Cong. so. | 20 00 |
| E. Concord, do. | 23 65 |
| Pembroke, do. | 1 00—76 65 |

| | |
|--|------------|
| Stratford Conf. of chs. E. J. Lane, Tr. | |
| Great Falls, Ch. and so. 32,50; m. c. | 91 96 |
| 52,46; | |
| Millon, Ch. and so. | 5 00—96 96 |
| Sullivan co. Aux. So. E. L. Goddard, Tr. | |
| Acworth, Mrs. Gage's a. a. class, | 42 |
| | 705 57 |

VERMONT.

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| Caledonia co. Conf. of chs. E. Jewett, Tr. | |
| Barnet, Cong. ch. and so. m. c. 5; | |
| a. a. con. 4,83; | 9 83 |
| St. Johnsbury, Friends, | 150 00—159 83 |
| Chittenden co. Aux. So. C. P. Hartt, Agent. | |
| Burlington, Mrs. R. W. Francis, which | |
| cons. RHEERAH W. FRANCIS of Hart- | |
| ford, Ct. and H. M. | 150 00 |
| Orleans co. Aux. So. H. Hastings, Tr. | |
| Greensboro', Cong. m. c. | 2 75 |
| Windham co. Aux. So. F. Tyler, Tr. | |
| Brattleboro', Centre ch. and so. m. c. 32 42 | |
| Dummerston, Cong. ch. and so. | 22 53 |
| Grafton, do. | 26 79 |
| W. Townshend, do. | 10 00—91 65 |
| | 484 23 |

MASSACHUSETTS.

| | |
|---|---------------|
| Berkshire co. Aux. So. Rev. J. J. Dana, Tr. | |
| Great Barrington, Cong. so. 39,25; | |
| m. c. 30,02; | 69 27 |
| South Egremont, Cong. ch. and so. | |
| coll. and m. c. | 52 00—121 27 |
| Boston, S. A. Danforth, Agent. | |
| (Of wh. fr. Miss French's s. a. class Mar- | |
| iner's ch. for Miss Fisk's sch. Persia, | |
| 16;) | 98 17 |
| Essex co. North, Aux. So. J. Caldwell, Tr. | |
| Newburyport, NATHANIEL SMITH, wh. | |
| cons. him an H. M. 400; 1st pres. | |
| ch. m. c. 50,25; | 459 25 |
| Salisbury and Amesbury, Union | |
| evan. ch. | 15 00—474 25 |
| Franklin co. Aux. So. L. Merriam, Tr. | |
| Ashfield, m. c. | 32 62 |
| Hampden co. Aux. So. C. O. Chapin, Tr. | |
| Springfield, South ch. 381,65; m. c. | |
| 57,91; | 439 56 |
| Westfield, India circle, for sup. of | |
| hea. chil. in India, | 82 00—521 56 |
| Hampshire co. Aux. So. J. D. Whitney, Tr. | |
| Belchertown, Benev. asso. | 60 00 |
| Northampton, C. A. Dewey, to cons. | |
| DANIEL N. DEWEY of Williams- | |
| town an H. M. 100; Mrs. M. H. | |
| 5; | 105 00—165 00 |
| Harmony Conf. of chs. W. C. Capron, Tr. | |
| Coll. at anniv. meeting, | 8 18 |
| Northbridge, Cong. ch. | 14 00—22 18 |
| Middlesex North and vic. Aux. So. C. Law- | |
| rence, Tr. | |
| Leominster, Miss D. J. | 2 00 |
| Townsend, E. S. | 10 00—12 00 |
| Middlesex South Conf. of chs. | |
| Holliston, Cong. ch. and so. | 35 75 |
| Norfolk co. Aux. So. Rev. T. T. Richmond, Tr. | |
| Milton, 1st evan. ch. and so. | 81 74 |
| Roxbury, Eliot ch. and so. m. c. 12 00 | |
| Walpole, Ortho. cong. ch. | 26 50 |
| W. Roxbury, Spring-st. ch. and so. | |
| to cons. Rev. SAMUEL A. HERR | |
| and Rev. EDWARD H. CRANE, of | |
| Persia; Rev. WILLIAM W. EDDY | |
| and Rev. WILLIAM BIRD, of Syria, | |
| H. M. 189,86; m. c. 7,65; | 197 51—317 75 |
| Old Colony Aux. So. H. Coggeshall, Tr. | |
| Fairhaven, 1st cong. ch. | 10 00 |
| Palestine Miss. So. E. Alden, Tr. | |
| Braintree, 1st par. la. | 42 91 |
| South Abington, S. Blake, Jr. | 20 00—62 91 |
| Taunton and vic. Aux. So. | |
| Attleboro', 2d cong. so. la. asso. | 50 00 |
| Worcester co. North, B. Hawkes, Tr. | |
| Gardner, Cong. so. 25; m. c. 5; | 30 00 |
| Worcester co. Central Asso. W. R. Hooper, Tr. | |
| Clinton, | 67 75 |
| Oxford, Gent. 97,13; la. 122,30; | |
| m. c. 130,15; | 349 56 |
| Faxton, Gent. and m. c. 50,17; la. | |
| 24,96; | 71 23 |

Princeton, Gent. and la. 69 28
Shrewsbury, m. c. 18,51; la. 42,49; 61 00
Sterling, Gent. 17 00—429 81

2,563 31

A friend, 5; Bedford, E. G. 1; Chelsea,
Broadway ch. and so. m. c. 22,50; Winni-
simmet ch. and so. m. c. 13,53; E. Cam-
bridge, evan. cong. ch. m. c. 12,42; Mal-
den, cong. ch. and so. m. c. 51,17; N.
Haverhill and Plaitow, cong. so. 32,85;
m. c. 12,15; Saugus, cong. ch. m. c. 10,61;
South Malden, cong. ch. and so. 90,20; 271 43

2,854 74

CONNECTICUT.

Fairfield co. East, Aux. So. Rev. J. S. Whittlesey, Tr.
Mooroe, Cong. ch. 23,30; m. c. 10,70; 34 00

New Fairfield, Cong. ch. and so. 18 47—52 47

Fairfield co. West, Aux. So. C. Marvin, Tr.

Black Rock, Cong. ch. 44,42; m. c. 42,85; wh. cons. Rev. WILLIAM

J. JENNINGS an H. M. 87 37

Bridgeport, 2d cong. so. 150 00

Darien, 50 65

Easton, 59 00

Fairfield, 116 75

Greens Farms, 203 00

Greenwich, La. 55; la. hea. sch. so. 22; North so. gent. 32,25; la. 68,25; m. c. 15,61; wh. cons.

Mrs. MARY KNAFF an H. M.; 203 11

New Canaan, Gent. 52,87; la. 64,42; m. c. 4; 121 29

North Stamford, 28 77

Ridgefield, 1st cong. ch. wh. cons. EDWARD WILLIAMS an H. M. 100 00

Stamford, 1st cong. ch. 303 00

Stamwich, 2 10

Westport, Coll. wh. cons. Rev. J. D. SNOW an H. M. 110 00

Weston, Cong. ch. 29 20

Wilton, 70; m. c. 40,50; wh. cons. Rev. T. S. BRADLEY an H. M. 110 50—1,672 64

Hartford co. Aux. So. A. W. Butler, Tr.

Avon East, Gent. 18; la. 24; 42 00

Canton Centre, Gent. 36,80; la. 28; 64 80

Hartford, A friend, 4; Centre ch. 900; Pearl-st. ch. (of wh. fr. A. W. Butler, to cons. C. M. Tal-

cott an H. M. 100.) 637,50; 1,541 50

Manchester, I. E. L. 5; 2d cong. ch. and so. m. c. 4; 9 00

West Hartford, 185,46; m. c. 2,35; 188 21—1,845 51

Hartford co. South, Aux. So. H. S. Ward, Tr.

New Britain, A friend, 1 00

Southington, 335 61—335 61

Litchfield co. Aux. So. G. C. Woodruff, Tr.

Coll. at anniversary, 53 78

Bethlehem, 91 08

Canaan South, 18 00

Cornwall South, 87 12

Goshen, 194,44; m. c. 23,86; 218 30

Harwinton, 102,19; m. c. 16,61; 118 80

Litchfield, 267 53

Milton, 5 00

New Hartford, 1st so. 27; South cong. ch. m. c. 20,62; 47 62

New Preston, 157,74; m. c. 14,61; 152 35

Northfield, Coll. and m. c. 22 50

Plymouth Hollow, 67,12; m. c. 20; 107 12

Roxbury, Cong. ch. 50 00

South Farms, 170,86; m. c. 16,68; 197 94

la. benev. so. 11; 81 62

Southbury, Cong. ch. 45 00

Torrington, Coll. 37 00

Warren, 165 49

Washington, 89 47

Watertown, 60; m. c. 25,47; 50 00

Welcostville, 98 00

Woodbury North, Cong. ch. wh. cons. FREEMAN MINOR an H. M. 130 25

2,133 90

Ded. for printing ann. rep. 9 02—2,124 90

Middlesex Asso. E. Southworth, Tr.

Chester, S. S. 61

Deep River, Cong. ch. m. c. 42 36

North Lyme, m. c. 12,33; la. 35,67; 45 00

West Chester, Cong. ch. 21 12—122 12

New Haven City, Aux. So. F. T. Jarman, Agent.

New Haven, United m. c. 25,85; Court-
st. ch. m. c. 10; Yale college do. 7,40;

South cong. ch. do. 12; Centre ch. s. s. for China m. 36,92; 94 17

New Haven co. East, F. T. Jarman, Agent.

Madison, La. cent so. 31 60

Meriden, N. C. S. 5 00

West Meriden, 1st cong. ch. 75 00—112 00

New Haven co. West, A. Townsend, Jr. Tr.

Bethany, 21 25

Derby, 1st cong. ch. which cons. HENRY DOWNS an H. M. 100 60

Hamden Plains, m. c. 28; gent. 82,85; la. 23,82; wh. cons. ELI

DICKERMAN an H. M.; 106 17

Middlebury, Cong. ch. coll. and m. c. 53 10

Oxford, 21 50

Prospect, 14 00

Waterbury, 1st and 2d so. m. c. 48 67

Woodbridge, Gent. 39,40; la. 54; m. c. 25,78; 119 18

West Haven, Fem. sem. for a hea. girl, Madura, 20; for ed. of a young man in Ceylon, 30; 40 00—543 67

Windham co. Aux. So. J. B. Gay, Tr.

N. Woodstock, s. s. for ed. of a boy in Madura, 24 00

6,928 29

NEW YORK.

Board of Foreign Missions in Ref. Dutch ch.

C. S. Little, New York, Tr. 50 00

Albany, R. D. ch. do. m. c. 20 00

Flatlands, do. m. c. 20 00

Hudson, do. s. s. for Mr. Doty, 25 00

Amoy, 2 00

New Rochelle, T. R. 2 00

New York, Collegiate E. D. ch. 65 00

Prattville, E. D. ch. 9 16

Schoharie Village, do. 24 00

Tarrytown, 1st do. s. s. 11,50; a mem. of Ger. evan. miss. ch. 4; 15 50

Utica, R. D. ch. two mems. 18 60

West Gent. H. D. ch. 5 00—230 65

Buffalo and vic. J. Crocker, Agent.

W. Aurora, Cong. ch. 15 00

Geneva and vic. C. A. Cook, Agent.

Albion, H. M. 6 00

Fulton, A friend, to cons. Mrs. LYDIA ANN LEE an H. M. 100 00

Geneva, Fem. miss. so. 3; juv. miss. so. 4,25; G. Merrill, 15; W. H. S. 1; 23 25

Ovid, C. J. 10 60

Rushville, Pres. ch. 37 37

Victor, do. 23 22

Vienna, 1st do. 55 00—257 84

Greene co. Aux. So. J. Deane, Tr.

Durham, Pres. ch. m. c. 10 00

Mooroe and vic. E. Ely, Agent.

Mendon, Pres. ch. 30 00

North Bergen, do. 7 00

Rochester, 1st do. 896 00—933 00

New York and Brooklyn Aux. So. A. Mer-

win, Tr. (Of wh. fr. a friend, by F. Perit, 100.) 273 28

Oneida co. Aux. So. J. Dana, Tr.

Holland Patent, Miss L. Chapell, 30 00

Utica, 1st pres. ch. m. c. 22 65—52 65

Syracuse and vic. J. Hall, Agent.

Onondaga Valley, Pres. ch. 12 50

Pompey, 1st cong. ch. 50 60

Syracuse, 1st pres. ch. 68 61—131 31

Washington co. Aux. So. A. Eldridge, Tr.

N. Granville, Pres. ch. m. c. 41 00

1,944 94

A friend, 10; Amity cong. 16; Barre Cen-

tre, cong. ch. m. c. 7; Canaan Centre,

pres. ch. m. c. 12,35; Canterbury, Rev. J.

Silliman, 10; Chazy, J. C. H. 10; Mrs.

A. H. 10; Clinton, Mrs. A. Dibble, for *Martin S. Dibble*, Ceylon, 10; young. la. sew. so. for *Daniel Poor*, Ceylon, 30; Currytown, R. D. ch. a. 76c; Danville, pres. ch. 19,08; Flatbush, Rev. J. W. W. and wife, 5; Galway, young la. miss. so. for ed. 10; Haverstraw, 1st pres. ch. 6,50; Malone, Mrs. LUCINDA THOMPSON, wh. and prev. dona. cons. her as H. M. 25; Middletown, 1st pres. ch. benev. so. 24,53; New Graceland, a friend, 5; Northport, W. P. Buffitt, 20; Northville, cong. ch. m. c. 10; Portville, 1st pres. ch. m. c. 25; Rye, a friend, 10; Schenectady, pres. ch. 167,39; Sidney Plains, a. a. miss. so. 3; Sweden, pres. ch. 31,31; Vernon Valley, pres. ch. wh. and prev. dona. cons. Rev. I. BRYANT SMITH of Northport as H. M. 29;

497 58

3,442 32

NEW JERSEY.

Board of Foreign Missions in Ref. Dutch ch.

C. S. Little, Tr.
Blawenburgh, R. D. ch. 51 50
Hackensack, do. 36 00
Middletown, do. 25 00
Millstone, do. 130 00
Baritan, do. m. c. 17 65
Scaleniburgh, do. 23,56; A. & G. Duryea, for ed. of hes. chil. 1,17;

24 73—274 88
Augusta, Pres. ch. 29; Bloomfield, Mr. Seymour's Institute, 10; Mendham, a friend, for *Sarah Johnson*, Ceylon, 5; Newark, 1st pres. church m. c. 100; a bro. and sis. 1; Trenton, 2d pres. ch. 20;

158 00

432 88

PENNSYLVANIA.

Board of For. Miss. in Ref. Dutch ch. C. S.

Little, Tr.
Philadelphia, 1st R. D. ch. m. c. 50 00
Catasaque, Pres. ch. 18,73; Easton, Opheletson so. of the Opheletson sem. 5; Kensington, 1st pres. ch. 64,10; disc. 16c; fem. bible class, 5; Montrose, pres. ch. coll. and m. c. 40; Mt. Joy, 1st pres. ch. 5; Pittsburgh, G. P. Smith, 25; Springfield, 1st pres. ch. 16; Upsonville, pres. cong. s. a. 1,03; Williamsport, 2d pres. ch. 125; disc. 40c;

367 36

357 36

Legacies.—Danville, David Montgomery, by W. H. Magill, 375,84; disc. 94c. (prev. rec'd, 400.)

374 90

732 26

VIRGINIA.

Alexandria, 2d pres. ch. 42; a class in s. a. 5; Middlebrook, E. A. C. 5,50;

52 50

DISTRICT OF COLUMBIA.

Washington, Rev. PHOTIUS FIX, wh. cons. him as H. M. 50; a friend, 10;

60 00

OHIO.

By G. L. Weed, Tr.
Amesville, Pres. ch. 33,25; Cincinnati, 2d pres. ch. m. c. 9; College Hill, W. C. 10; Dayton, 2d st. pres. ch. 45; Granville, T. M. Rose, 15; cong. ch. 206,25; Mrs. Johnson, wh. cons. GARDNER B. JOHNSON as H. M. 100; Homer, 1st pres. ch. 22,50; Ironton, pres. s. a. wh. and prev. dona. cons. Rev. JOSEPH CHESTER as H. M. 36; Dr. W. 5; Lawrence, cong. ch. 5; Lexington, pres. ch. 3,85; Lock, G. W. H. and wife, 3; Marietta, cong. ch. m. c. 6; Mrs. R.'s s. a. class, 10c; Muskingum, ch. 5; New Richmond, pres. ch. 6,20; Troy, 1st pres. ch. la. miss. so. to cons. Rev. CHARLES GIBBS and Mrs. NANCY McCLEGG H. M. 100; Walnut Hills, S. W. 3; Warren,

pres. ch. 10,70; Wheelersburg, Mrs. M. L. K. 1; Xenia, T. S. F. 5; Chatham, a. a. a. schol. 1; Cleveland, W. H. 1; Greenwich, L. Mead and fam. 5,38;

720 95

7 39

728 33

INDIANA.

By G. L. Weed, Tr.
Greencastle, Pres. ch. 20; Greenwood, do. 5; Leavenworth, Rev. B. F. S. 1; Noblesville and Stony Creek, 10,12; Putnamville, 10; Vevay, Rev. H. W. and lady, 5; Evansville, Juv. miss. so.

51 12

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101 12

ILLINOIS.

Perry, Pres. ch. 22; Rockford, 2d cong. ch. 100,27; Troy Grove, 10;

132 27

MICHIGAN.

Hilldale, Pres. ch. m. c. 5; Lapeer, pres. and cong. s. a. for ed. of hes. chil. in Ceylon, 3,63;

8 03

IOWA.

Farmington, Cong. ch. m. c. 3; Warren, cong. ch. m. c. 2;

5 00

MISSOURI.

Palmyna, Pres. ch. 96,10; St. Louis, pres. ch. 100;

106 10

TEXAS.

Fort Belknap, m. c.

12 00

MINNESOTA TERRITORY.

Point Douglas, Rev. R. H.

5 00

IN FOREIGN LANDS, &c.

Cattaraugus, m. c. 10 00
Holland, Friends, by M. Van de Velde, 221 09
Oromiah, Persia, G. A. Stevens, 5; M. Raffally, 4; m. c. 14. 7. 3.; Charbush, J. I. 10.; Geog Tapa, m. c. 8. 9. 19; Seir, m. c. 10. 3. 6.; chil's m. c. 8. 5. 3; Wascrawa, m. c. I. I. I. 112 00
Park Hill, Cher. na. m. c. 36,49; fem. sem. 46,50; 82 99
Sandwich Islands, Children's miss. so. for sup. of Rev. L. H. Gulick, 400 00
Tripoli, Syria, Rev. H. Foot, 32 00

858 08

Donations received in October, 16,418 21
Legacies, 374 90

156,793 81

33 TOTAL from August 1st to October 31st, \$30,227 65

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in October, \$309 05

DONATIONS IN CLOTHING, &c.

Brooklyn, N. Y. A box, for Mr. Williamson, Kapsia; do. for Mr. Rockwood, Tuscarora m.; do. fr. Armstrong Juv. miss. so. for Mr. Riggs, Lac-qui-parle.
New Boston, N. H. A barrel, fr. la. sew. cir. in pres. so.
New York City, A box, fr. I. N. Judson, for Mr. Coan, Persia.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, flannel-cloth, flannel, domestic cotton, &c.

C.

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